A PASSAGE TO THE BLISS SUPREME

Edited by : P. V. GOPALAKRISHNAN

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English

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(Essays)

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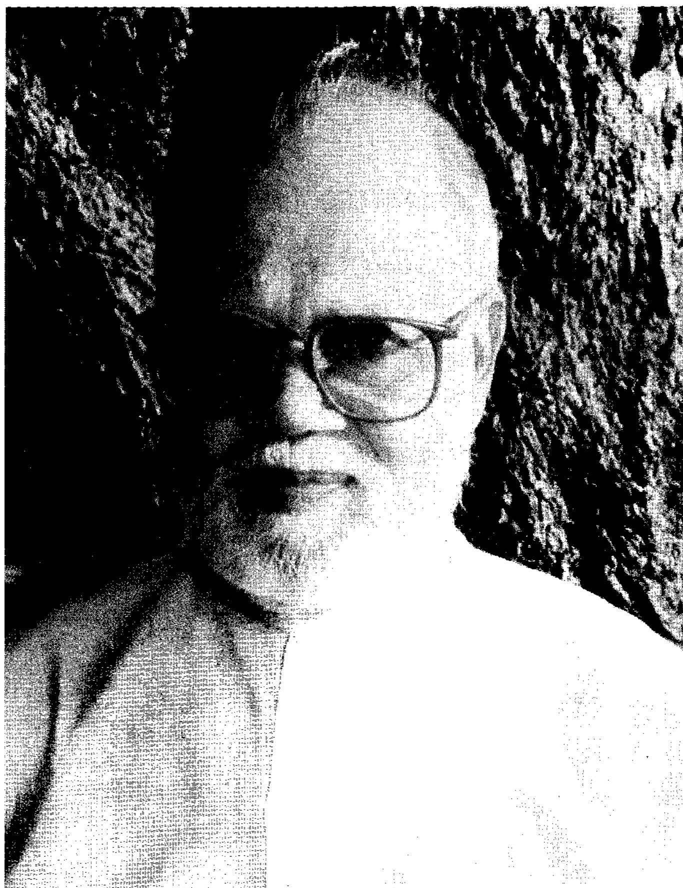
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Preface

It was in a superstitious age that Sri Brahmananda Swami Sivayogi born and brought up. He found many irrational and superstitious things going on in the name of religion. Though he was also a believer of God in his early days, he thought about the logic of the on going deeds of devotees and religious leaders. His logical mind gave him a new light that present religions will not give people happiness but only sorrow. Then he examined all religious texts critically. It perplexed him. He could see not only many dissimilarities among different scriptures in one religion and between different religions, but also illogical things in the name of religion. 'If there is only one God, there should not be any dissimilarities among scriptures and religions; If there is different Gods for different religions, there should be different suns and moons created by different gods for their devotees', he thought. This thought forced him to undergo deep meditation like Sri Buddha had done for finding a new way for salvation; not for the soul but for the living body ! At last he found a new way ! His thought provoking sayings were a terror to the superstitious world. This book gives a short description of his life and contributions. May it enlighten you and help you to lead a happy life.



NIRMALANANDA YOGI

President

ACKNOWLEDGEMENT

I express my sincere gratitude for the following persons whose works are used in the preparation of this book.

(1) ***Nirmalananda Yogi*** *(The Raja yoga expounded by Brahmananda Swami Sivayogi)*

(2) ***Dr. P.S. Lokhanathan*** *(Ananda Cult)*

(3) ***V. V. Giri*** *(Ananda Sri Brahmananda Swami Sivayogi)*

(4) ***Panampally Govinda Menon & S. Nijalingappa*** *(The Ashram)*

(5) ***A. G. Sivaramakrishnan*** *(The Bliss Supreme)*

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ANANDA SRI
BRAHMANANDA SWAMI SIVAYOGI

The greatest Sadguru Ananda Sri Brahmananda Swami Sivayogi saw the light of day on the 26th August 1852. He founded the famous Ananda Matha (The Religion of Bliss), the religion which with sound and convincing arguments of reason has brought out the superiority and greatness of non-violence, right thinking and right knowledge, manliness and Rajayoga; and the worthlessness of Karmakanda, and propagation of false and immemorial rituals, customs and usages. From his early childhood he was positively of the religion bend of mind saturated with the ancient scriptures of diverce religions like Hinduism, Christianity, Muhammadanism, Buddhism and others. With his characteristic extraordinary power of intellect coupled with his inherently prodigious critical acumen, the great swamiji set on his task to discriminate the true from the false ideas and principles contained in the above said religious scriptures and eventually rejecting the false and misleading notions of Karmakandas accepted and propagated the true gem-like everlasting fundamentals of Rajayoga. Towards this attempt he dedicated his precious life during which time not only that he realised in fullness the greatness and superiority of Rajayoga but to the benefit of the spiritually suffering humanity he in the form of 16 great works (Sidha Granthas) explained in clear, easy, charming, forcible style of well-chiselled lucidity in Malayalam language the realisation by himself of that Yoga of what that Yoga is and he means and methods of its attainment by even the most ignorant and illiterate common man. In other words all his works is there His own realised experience with sound and convincing arguments of reason

bringing home to the readers the ecstacy of bliss supreme. After effectively establishing the religion of absolute bliss (Ananda Matha) acceptable and accessible to all thus enabling thousands and thousands of His disciples to drink to the lees the invaluable nectar of that bliss supreme, the great Swamiji cast off His mortal coil on the 10th September 1929 and became one with bliss absolute.

The late Brahmananda Swami Sivayogi, an erudite Scholar and a great religious and social reformar, founded the Sidhasramam and Anandamahasabha the premier cultural organisations of Alathur, Palghat Dt, Kerala. He was the foremost in dispelling the superstitious beliefs, evil customs and rituals that had taken a fasthold on the people.

His basic tenets rest on Ahimsa and equality holds a universal appeal and his teachings made a direct approach to the hearts of the people. In his own words :

"If the distinctions of castes and creeds are made by God, what natural physical features, like the trunk for the elephant, wing for the bird or four legs for the four-footed animals, do we find man endowed with in creation, so as to differentiate him as belonging to a particular caste or creed? Since we do not find any such differentiating features and since we find that followers of all religions are after happiness, the natural religion of man is but the one "Religion of Bliss"

The basic tenets of faith are (1) Ananda (eternal bliss) is supreme, (2) absorption of mind is in itself is eternal bliss, (3) conquest of the mind is the greatest success and (4) not to give pain is the greatest virtue. In fact these form the foundation of all faiths whether it is Hinduism, Muhammadanism, Christianity or any other faith.

The various religions are only like the many rivers that lead to the great sea; they are only different paths through which one can attain the supreme happiness. One can be truly religious, if one follows the basic virtue of truth, honesty and service of one's fellow-men. Constant inquiry and self examination will improve every one of us and will take us nearer to the feet of the god, the one supreme being by whatever name we may call Him. We should get over Avidya (ignorance) which blinds our imagination, and obtain true knowledge of the universe.

By planning an undue emphasis on the achievements of material good, we are forgetting the spiritual goals and the divine content. The true wisdom lies in understanding the transitory and ephemeral nature of the worldly possessions and appreciate that there is a superior thing to the ordinary pleasure of the moment.

The happiness and bliss which have been recognised to be more important. A proper and positive approach should be incalcated in the minds of the youth in our country to realise the full implications of this philosophy.

Often our faith has been construed as a negative and fatalistic approach to problems. In truth the Gita Philosophy preaches not a negative but presents a positive and active philosophy. Work is worship and action should be the motive power. The great virtues of equanimity and detachment have been stressed with a view to prevent the individual from experiencing unbridled pleasure and pain - both of which may not react in the best interests of the man.

All the faiths in the world should preach love and goodness and religion should not be made as an instrument of hate or hostility. In recent times it is unfortunate that religion has been made into a fetish to build

barriers between the people and divide mankind into separate and narrow groups. What is worse is the fanaticism with which the enthusiasts of different faiths espouse the cause and sometimes indulge in wholesale violence. Let the inspiring teachings of the Swamiji himself ring in your years.

Let the inspiring teachings of the Swamiji himself ring in yours ears. "What is required for the present times is a universal religion, a religion of Bliss that would bring into its fold all the flowers of the several religions, now given up to warring and dissensions, and all those atheists who do not believe in the existence of a god, to live amicably a life of harmony and peace".

"What we require now is a Dharma which would infuse in all of us the luminous spirit of thought fullness, wisdom, manliness, boldness and bliss and which with its weapons of experience of wisdom and reason would mince to pieces all the causes of dissensions, communal or otherwise". That is indeed the stead fast and real Dharma of the self. Spread the gospel of the noble path of Rajayoga among all the followers of religions which teaches self control where by all fanaticism, religious or otherwise, would be crushed and the mind kept steady and stead fast, unswerving on no account. Then will dawan that harmony and happiness which are now far away from us. The whole world will then exult in ecstatic bliss.

SIVAYOGI'S WORKS

In order to enlighten people sivayogi prepared Sixteen books such as Anandadarsam, Anandadarsamsam, Mokshapradeepam, Anandasopanam, Anandavimanam, Anandasoothram, Sidhanubhoothy, Vigraharadhana khandanam, Ananthamathaparasyam, Anandakkummi, Anandagurugeetha, Strividyaposhini, Anandakalpadrumam, Rajayogaparasyam, Sivayogarahasyam, and Anandaganam. All the great works (Sidha Grandhas) depict the importance of being rational, the Ananda Cult which is the religion of Bliss founded by Sivayogi, the falsity of the teachings of religious leaders and scriptures, the refutation of rituals and caste system, the greatness of manly effort and Rajayoga etc.

Among the above cited sixteen works Anandadarsamsam, Mokshapradeepam, Ananda Soothram and Anandamathaparasyam have English, Hindi and Tamil editions.

All the above works are in simple and lucid language. So everyone can enjoy them and with the help of them people can easily find the way into the bliss supreme.



BOOKS OF SIVAYOGI

THE ASHRAM

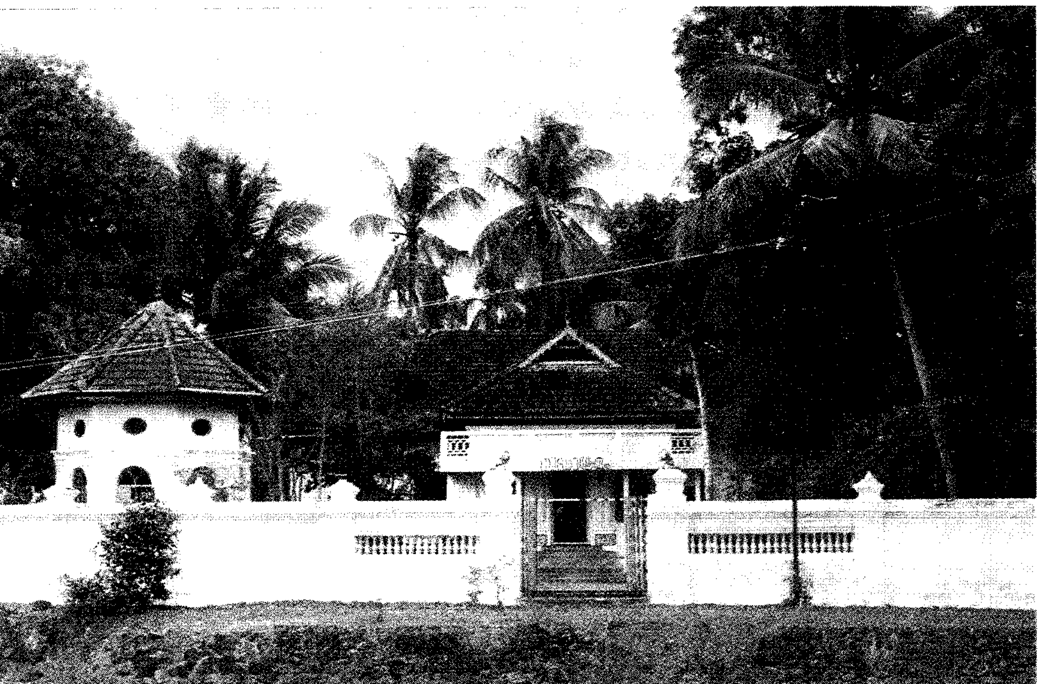
Siddhasram of Alathur is a cultural centre for people inside and outside kerala. This is starting point of a brilliant thought. Sri Brahmananda Swami Sivayogi, the founder of Ashram was a great yogi and social reformer. He was a great soul. His thoughts were refreshingly free. He forged an elegant code of ideas best suited to all time in the interest of man.

The Siddhasram is a great institution. It has a new message to India at a time when our country needs so much mental control and propagation of rational and free thinking.

Rationality and free thinking, like salt need to be applied to all walks of life. Salt in self may not be liked by people, but it gives tastes to all dishes. Out thoughts also must stand to rationality. There are many people here who capitalise irrationality of other people. They are the enemies of progress. They spread dead belief and benefit out of that. Many a thoughtless homely creature might fall easy pray to them. Brahmananda Sivayogi and the Siddhasram of Alathur have been trying to rescue such men. All thinking people should join with the Ashram's noble venture.

The cardinal tenets and teachings of Siddhasramam, Alathur are highly ennobling and edifying. More than ever today, there is great need for spiritual organisations like Siddhasramam to make men realise the inner strength and peace of mind. In this age of great scientific and technological progress men has lost his spiritual moorings and is wandering between two worlds, one unknown and the other yet powerless and to be born.

The twin evils of ignorance and superstition have made our people unhappy in the past. In the free India of today in which all of us are fortunate to live and serve it is necessary to sink petty differences and work unitedly for the well being of the people.



THE ASHRAM

ANANDA MAHASABHA

Ananda Mahasabha is the institution for the dissemination of the religion of Ananda which grants salvation to all, without any distinction of caste or creed to the learned and the ignorant, to the literate and the illiterate, to all men and women, and to atheists who negate the existence of God.

It advocates the religion of Bliss, convincing in the light of experience and reason of the superiority of harmlessness, thoughtfulness, manliness, knowledge and Rajayoga and of the giving up of Karmakanda (The path of rituals leading to ignorance), and all improper religious observances and customs, thus helping many an aspirant to exult in the ecstasy of Bliss supreme.

Membership in the Ananda Mahasabha is open to all irrespective of caste, creed, colour, nationality and language.

For details, please contact with :

The President,
Ananda Mahasabha,
P. B. No. 1, P. O. Alathur,
Palakkad Dt. Pin - 678 541
Kerala State, India

ANANDA YOGA SALA

This is a rendezvous of 'Saragrahees' (followers of Ananda Cult). Virtue and virtue makes only virtue. This is a fact. So virtuous people should meet together and discuss day to day matters and should discuss about their future plans to start new fights against superstition. For this purpose a few of Ananda yoga salas were opened at the different centres of the home state. The Ashram is looking forward to the young generation who has enough strength and courage to fight against the evils of our society, by starting Ananda yoga salas at their place.

ANANDA CULT

The cult of 'Ananda' which Swami Brahmananda Sivayogi preached, although it possesses certain unique features has, undoubtedly its ultimate roots in the teachings of immortal Vedas and Upanishads. Sages and Seers, from time to time have adapted and reshaped these fundamental truths to the needs and conditions of the changing times. They might have different in detail; but there was no quarrel with the fundamentals. They all drew their inspiration from the same fountain head of the spirit.

That Bliss is the supreme goal of life and it partakes of the peace that passeth understanding, that the tranquility of mind so essential to it comes through a life of universal love these which constitutes the central teaching of the Swamiji, have truly the imprint of a perennial philosophy and it is but appropriate that this message of Brahmananda Swami Sivayogi is spread not only among the people of Kerala but also to the world at large

These are the six arms of Ananda Cult :

1. Bliss alone reigns supreme
2. Absorption of the mind in itself is indeed the Bliss Eternal
3. Conquest of mind is verily the greatest conquest
4. Not to cause pain is indeed the highest virtue
5. Sacrifices and the like rituals lead but to ignorance and pain
6. Ananda Cult is the only natural religion to all. All else are but artificial and unreal.

THE BLISS SUPREME

It is undeniable that every human being yearns for happiness. What is happiness? To some, it is raving a sumptuous and hearty meal. To some others, it is seeing a picture or drama or hearing good music. To some, it is seeing places or engaging themselves in sports or games. To still others it is being absorbed in the thought of their beloved God or Goddess. Thus for different persons, happiness arises from different objects or pursuits. For this reason, it becomes difficult to define happiness. One point is however clear. The happiness is that one gets when one eats tasty food or sees a picture or plays a game or prays to god is transitory and ends the movement that particular activity ceases. If one were to enjoy this kind of happiness always, one has to be engaged in the particular kind of activity perpetually. This is frankly impossible. It is in this context that the memorable declaration of Brahmanada Swami Sivayogi is relevant that it is a peace of mind that constitutes happiness (Mana swasthathyavananda). The reason why one is able to snatch a little happiness in any of the activities mentioned above is that one is able to concentrate one's mind for a few moments or a few hours on something specific, untravelled by other considerations. That being so, if one is able to keep one's mind at rest always, no greater happiness is possible or need be aimed at.

How to keep mind at rest ?

Revered Swamiji proclaims "Manojaya eva maha jaya" (Victory on the mind is the very great victory). There is a famous saying that all wars start in the minds of men. Thoughts and feelings take shape as well as die away in the mind. The capacity of the human mind for good or evil is enormous. To bring the powerful mechanism under one's control would really constitute a notable victory. Whatever man possesses, he is

completely at sea if he does not have peace of mind. Modern man is endowed with immense material wealth; yet he craves for peace of mind. He has attained remarkable success in diverse fields of activity and his scientific genius has made possible many things, hitherto regarded as impossible of achievement. Of what avail has all this been ? He continues to be tormented in mind and is tossed about helplessly in the sea of conflicting emotions, passions and experiences.

The great Winston Churchill, one of the world's renowned men of destiny put it in a nut shell when he said that man has attained supremacy over everything except himself. What he meant was that man has been successful only in controlling his external activities at his will, but has failed lamentably in controlling or improving himself. Gandhiji has also laid stress on this aspect of improving or purifying oneself by keeping the fickle mind under rein. 'Aathmasamyaman' or control of the mind is what all great men have taught us and what our revered Guru of hallowed memory has told us in his inimitable way. It is not as if 'Aathmasamyaman' is mearly the key to "Moksha" or "Salvation" but is an invaluable tool for use in this work-a day world. Ananda is a gateway to perpetual happiness. It releases man from all kinds of miseries. Swamiji has shown us the way to achieve this. Devote a specific time in one's daily routine for silence and meditation of the self or "Chaithanya" that is within. Control the ever-wavering mind by assiduous "Dhyana" or meditation on the inner peace and help it to level itself in all its glory and magnificence. This will lead to tranquility or Prasada which in the words of the Bhagavad Gita destroys all unhappiness.

"Prasad sarvadhukhanam hanirasyopajayatha"

All of us are born in 'Ananda'
All of us should live in 'Ananda'
All of us desire 'Ananda'

Therefore conquer all enemies to 'Ananda' like lust, passion, anger, violence etc. This is the essence of the teachings of the Vedas and Upanishads. This is the price less lesson which the great Guru has culled for our benefit and proclaimed his stentorian voice through his vibrant writings.

We are lucky to have had in our times a teacher of this towering magnitude, an enlightened rationalist who had no use for meaningless practices and observances, a fearless and intrepid author who could expound with rare lucidity abstruse thoughts hidden in the Vedas and Upanishads a radical reformer who fearlessly hacked down the barrier of foolish superstitious and blind beliefs, a fiercely independent thinker who stood up to the forces of reaction and obscurantism which revelled in preserving soul- destroying form and tradition; one who in the words of Gita was a 'Samadarsi' who looked upon every one with equal love and sympathy and whose compassion for the 'lowliest and lost' was bound less. Say the sacred memory of this enlightened teacher. Cleanse our minds of all our dirt and may 'Anandadarsa' bring peace and joy to this woe-ridden world.

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THE RAJAYOGA EXPOUNDED BY BRAHMANANDA SWAMI SIVAYOGI

It is the birthright of every man to enjoy the Yogic bliss arising from a controlled and peaceful mind. It is necessary to seek the blessings and guidance of an enlightened Guru to attain this happy state. There are Gurus and Gurus. The really genuine guru is one who advises his disciples to concentrate their mind solely on the perennial bliss or Ananda which is latent in the mind itself. The one who is not capable of giving such wholesome advice to his disciples is a spurious Guru. This is what Sivayogi proclaims in his 'Sidhanubhuthy'. It is therefore necessary to learn the essentials of Rajayoga from a well experienced Guru.

We have stated earlier that there are many Yoga practices in vague which perplex the 'Sadhaka' (practitioner). No science has become perfect in the first blush. Science's essential contribution has been rendered by and by, easy and pleasant by adopting what in the first instance appears very difficult and arduous. Like wise Hatayogis have prescribed a variety of Yogic practices when the message of the ancient sages about their remarkable experience of 'Ananda' came to light and took a definite shape, many people came forward to describe and assess it in a scientific manner. Yogasastra which was depicted as so many 'Mantras' started being commended upon and explained in different ways by different persons. Some carried out research on the science relating to the human body stressing emphasis on the physical exercise part of it, designed primarily to prolong life. That was how perhaps 'dhowthiprayoga' and 'pranayama' and 'hatayoga' scared many who became indifferent to yoga. Since the expositors based their comments on mere theoretical knowledge, Bhakthi yoga and Jnanayoga etc. came to the espoused. When sage Prathanjali himself used the expression "Easwarapranidhara" as a constituent of

yoga, many left the limitless potent and Divine.

Power of the soul and started hankering after an individual God, with the result that the science of yoga became riddled with superstitions and seemed very difficult to follow. It got lost, many so called Pandits following the part of Karma or Vedanta and not realising the glory of Rajayoga cropped up in all religions. Those who were keen on pursuing the path of yoga, not knowing how to proceed further, went to the forests and put themselves to torture by doing severe penance. Brahmananda Swami Sivayogi in the introduction to his celebrated book "Mokshapradeepam" published in 1905 declares that the primary objects of that book was to show to such deluded persons the royal part of 'Rajayoga'

Many practitioners of Yoga failing to understand the basic tenets behind Yoga and its true essence and failing to get proper guidance from a genuine Guru became helpless and get easily misguided. That it was the foremost exponent of Yoga, Brahmananda Swami Sivayogi of Alathur who expounded the real Rajayoga is the tribute paid by shri K.C.N. Vazhunnavan (Ramanandapuri) in his article entitled "Rajayoga" published in 1959. The Rajayoga which Sivayogi propagated was quite simple to comprehend and was not abounding in a bewilderingly large number of subjects discussed and incomprehensible points as was found in the ancient books like Gita, Yoga Vasishta, or in the modern writings of Arobindo or Vivekananda. It contained, as it were, a minimum programme embracing as it did, a happy amalgam of different cultures without sacrificing certain fundamental tenets.

That great and farseeing Yoga-Acharya stifled all those bylanes on the way which helped only to perplex the practitioner of Yoga. His great contribution was that he removed all the obstacles and curves and bends in the path of the practitioner and laid out for him the broad and easily

traversible royal road of Rajayoga. It is difficult to find amongst the various paths of yoga prescribed such a bold, novel revolutionary and at the same time scientific and utilitarian one. Thanks to Brahmananda Swami Sivayogi's experiments and earnest efforts, many meaningless and ostentatious rituals have become superfluous. Everyone's concentrated attention is directed towards what really matters. Indeed Shri. Vazhunnavan has expressed the view in article referred to earlier that as a result of Sivayogi's teachings, Rajayoga can be practiced with ease by the learned and literature without any distinction of caste, creed, community or sex and it is no wonder that this has conferred on innumberable 'Sadhakas' inner purity and the capacity to experience to Bliss of Ananda. Is not Sivayogi's departure from the world, of his own accord at a time and on a date prefixed by him a shining illustration of the richly beneficial results following from the perfect and unstinted practice of Rajayoga ?

Sivayogi's entire life was spent in a fervent and untiring effort to place before the common man, the glorious and scientific path of Rajayoga in a manner easily intelligible to the latter. By dint of unremitting practice, he gained unrivalled knowledge of the self bliss arising from the realisation of the self and made it available to his fellowmen through his inimitably simple and easily understandable publications. In fact he invites us to test the Truth and understand it. He wants us to practice Yoga truthfully and without fail. Instead of gearing oneself to such a practice, it would be improper to decry it. Those who accept and follow it will doubtless get light and enlightenment; those who cavil at it will be disappointed and never succeed.

"Examine and scrutinise your mind, yourself", this is what the science of Rajayoga exhorts us to do. Mind again is the instrument for carrying out this instruction. Mind's powers are akin to bright rays when scattered. If only these powers are led inwards in a one-pointed direction

the rays bring an effulgence. This is its natural course. However we have trodden a different path from childhood. One would find it difficult to get out of this groove. Having all along concentrated our attention on external objects, we have almost lost the capacity to took within and see things for ourselves. It is essential to make at least an earnest attempt in this direction.

Some might raise a question as to what is the aim or object in expanding the region where the mind operates. It is enough to say that it would help in the elimination of sorrow and lead you to attainment of peace and happiness. The power or might of man's mind is unlimited. The more the mind is directed in a one-pointed manner, the more powerful it becomes.

Understand the mind through the mind. Whatever one does, the mind comprehends it as another person. The mind which meditates on itself is able to understand fully its perfection (completeness). This is life's primary (supreme) object, may its supreme victory. It is the one and only way for living. Man or woman can gain rich experience by putting to test this supreme knowledge without distinction of religion, caste or political leanings. The intrepid service which Brahmananda Sivayogi did to mankind was removing the wrong and widespread belief that Rajayoga is the monopoly of Hindus alone and he proved to everyone's satisfaction that every human being can adopt the religion of ananda and attain it by practicing Rajayoga. His unforgettable contribution has been to unlock its miseries and make it easily accessible to all for the lasting benefit of humanity.

May we hope that every individual may by adopting, revering and accepting this path realise the much sought after ideal of peace and happiness in life. ●

PHILOSOPHY OF SIVAYOGI

'ANANDA' or everlasting bliss has always been life's goal for all living beings. While there is no dispute about this central fact, there has been no unanimity as to what this bliss means or how to attain it. Down the ages, man has been seeking this bliss, but it has been eluding him all along; in the result he gets totally confused.

SIVAYOGI'S CONTRIBUTION

Enlightened persons have been devoting serious thought to this important question. Improvement of the self is, in the view of some, the best path to attain bliss; others regard progress on the materialistic front as the better path. Both these thought processes originated from man only. It is, therefore, important to realise that it is man who has to be set aright. The varied concepts which many thinking persons evolved down the edges revolved round 'God' and ritualistic practice of religion to please God. In the result, superstitions and religious malpractices grew. Though many religious reformers attempted to rectify matters, it was given to Brahmananda Swami Sivayogi who made a bold attempt to reform the human mind and remove the dross therefrom. He realised and sought to teach his fellow beings that the community can attain bliss only if the human mind is kept pure. He founded the cult of 'ANANDADARSHAN' which required man not so much to hark back to God about whom little was known as to realise the latent divinity in himself through the process of detached meditation. Swamiji unfolded this royal path for any aspirant to bliss and happiness. He was a brilliant intellectual who led a great mevement and sought thereby to uplift a society steeped in darkness, superstition, lethargy and near slavery.

What exactly is this 'ANANDADARSHAN' ? Why should one follow its teachings ? For age past, all the Acharyas propagated the view that this world is a myth and an illusion, that there is nothing but sorrow in this world and that man can assuage his sorrow only by worshipping God, and this God worship led to blind faith and meaningless superstitions making man a slave of these. Sivayogi came on the scene with a breath of fresh air. He cleared the cobwebs in men's mind by holding before them a new vision of life founded on self confidence, courage, capacity and rational thinking and most importantly on control of the mind. His voice was stentorian, his message not merely loud and clear substantiated by appropriate questions from Vedas and Upanishads and created a revolution in the mind of.

He started by making it abundantly clear that there is no need to observe two water - tight systems - the worldly life and spiritual life. His central teaching was that man should improve the quality of the worldly life and thereby derive happiness.

It is mind that should be kept pleased, not God. The happiness experienced by the mind destroys all sorrows. Only by keeping the mind at rest and in repose, one can hope for success in one's life. Such control of the mind is not, as it were, prerogative or monopoly of the Sanyasins. It should be to privilege and duty of every human being - only then by strengthening the mind he can face boldly all trying situations in life. Such a thought is not so much religion-oriented as idealism-oriented. It is by practicing such high ideals that man becomes cultured and peace-loving.

Even in the so called civilized countries, people continue to be in the clutches of outdated beliefs and superstitions which are about all what organized religions can offer. These stand in the way of community's progress. Freedom to think for oneself is as important as political freedom

or economic freedom. Organized religions have always posed a great danger to this precious freedom of thought. But for the intrepid scientists of the west who stormed the bastions of superstitions and blind religions (mal)practices, man would have continued to stagnate and not made the phenomenal progress he has made all round during the last two centuries.

We in India can doubtless claim a long spiritual tradition established by universally respected thinkers and philosophers which India has produced. Has this tradition done us any good ? The answer is a dismal 'NO'. It is a sad fact that in the name of religion and religious beliefs, we have built round ourselves cobwebs, out of which we are unable to steer clear, despite intellectual and scientific achievements of which we may well be proud. The priesthood in the country have, alas ! been able to justify stupid superstitions and despicable malpractices in the name of religion.

REFORMER & REVOLUTIONARY

When Brahmananda Swami Sivayogi came on the scene about a century back, Kerala was in a State of utter stupor. He sought light and enlightment in the pursuit of truth. Different people reacted differently to the inspiring call of the bold reformer. They were unprepared to welcome fresh ideas. They were unwilling to think for themselves. By his clarion call and inspiring message, Swamiji infused new blood into Kerilite society. Some of his contemporaries were wonder struck; many ridiculed him, many others admired him. Nonetheless, the quest for truth continued vigorously. He never faltered in argument nor bowed his head in submission. People who were in deep slumber were awakened. He showed them the right path to happiness. The maisma of superstitions and religious malpractices vanished at the touch of his valiant call. His teaching brought new light to many fumbling in the darkness. During the last three quarters

of the century, many who did not know their way about were filled with knowledge and enlightenment.

Swamiji had to wage a war against the bastions of blind faith, outworn ideas about God and religion which have been strongly entrenched in the Indian psyche. By insisting ceaselessly that it was the human mind which was basic to one's enlightenment and salvation, he succeeded in getting people discard ritualistic activities like temple worship, organises prayers which were carried out by man, causing much pain to themselves. To Swamiji the pivot of all purposeful activities was the human mind. He argued that searching for God and the soul was as futile as searching for a black cat in pitch darkness. No teacher in the past, except Sri. Buddha two thousand years ago had the courage to declaim against established concepts like God, Soul, Worship, etc.

A NEW VIEW OF LIFE

Swamiji was not just a spokesman for a particular religion or a doctrine. Nevertheless his teachings revealed the essence of all religions and philosophies. He may perhaps be more appropriately called the founder of the "ANANDA" religion - a religion which according to him did not embrace a particular group of people or was relevant only at a certain point of time. It was universal in its scope and applications and transcended all national boundaries. It does not have to be tailored at different stages to suit particular occasions and particular needs. No special commentaries are needed to explain its message and deep significance.

SWAMIJI AND GOD

All the established religions have talked and preached about a God or Gods, attributing to these God forms, shapes and even attitudes. The Gods were misused by the practitioners of these religions to achieve

their own selfish ends. In the name of God, man started hurting or even killing his fellow-being, without any compunction. To please the God animal sacrifices or even human sacrifices were made. Swamiji preached the language of love and non-violence. Thanks to his incessant campaign, animal sacrifice which was rampant in many places was discontinued. In the name of religion, women were often forced to perform "Sathi" and extinguishes themselves on the funeral pyres of their husbands. Untouchability and unapprochability were widely rampant in Kerala which forced Swami Vivekananda to call Kerala a "lunatic asylum". When Kerala was riven with such malpractices in the name of religion, Brahmananda Swami came on the scene with his refreshing message of love and non-violence of pure reason untainted by any evil thought or superstition. He challenged on the basis of his own experiences and sharp reasoning the degradation to which organised religion has reduced mankind. He stood against the ritualistic practices of animal sacrifices, extravagant ceremonies and festivals at temples all of which obscured man capacity for rational thinking.

Swamiji realised that man resorted to brute physical force when he lacked reasoning power. By his trend setting works "Sivayoga Rahasya", "Mokshapradeepa", "Sidhanubhoothi" and "Anandadarsam", he sought to establish the primacy of Yuktha or Reasoning as the only guide for man.

It is only the power of reasoning, the capacity to think rationally that makes man master of himself and that makes him really strong, happy and free from all worries. It is this capacity to think for himself that has proved to be man's most precious asset and it is on this Swamiji laid the most emphasis. Swamiji who perfected this rational thinking by vigorous practice of Dhyana could not naturally tolerate the atrocious malpractices perpetuated in the name of religion and idol worship. The very first chapter

of "Anandarsanam" sets out the panacea to correct this serious imbalance in man's vision. While professing all sympathy for those deluded by blind faith in worship and rituals and forsake their duty, he exhorted them to realise for themselves by experience the greatness and glory which lay hidden within themselves. Blind faith in anything had absolutely no place in his teaching. He deplored that even scholars were deluded by misleading Sastras.

Nanakapada Sastrani Prapachakadhithani vai
drustva viswasampoornam thu vidvanapi chalathyaho

[Various sorts of false texts are proclaimed in the world. Seeing them, the wise also implicitly believe in them and go astray]

He wanted faith to be substituted by reason and experience, Swamiji's "atheism" if it may be so called was neither the first stop to "nihilism" nor was it a repudiation of the well established doctrines of justice. He envisioned for every man a sweet life full of happiness and all his teachings showed the right royal road to attain this happiness. He regarded "Ahimsa" or non-violence as the supreme virtue - the virtue which breeds other human virtues and values. The votary of ahimsa is the worshipper of truth. Down the ages, a life based on truth, non-violence and good character has been held out as the ideal goal for a human being. Swamiji stood for that kind of world order where man would discard all blind believes regarding God and life in the "other world", and practice love, non-violence, reasoned thinking free from prejudices.

Swamiji's stress on the importance of the power of reasoning quite naturally postulates that it is the human mind which is the all important factor it shapes all man's actions and therefore, his life. It is the mind which makes life happy or sorrowful or a hell or heaven of life. Swamiji's recipe for making a heaven of one's own life is the doctrine of "Ananda".

DOCTRINE OF ANANDA

The doctrine of Ananda holds out no promise of pleasures in the other world or re-birth, or a seat in the heaven. It holds out no temptations, but outlines a practical solution for achieving happiness. Only by purifying the mind, can man meet the world's manifold challenges with courage, valour and eternal vigilance; Swamiji postulated this doctrine in simple language:

Goal of human life is to attain Ananda or happiness; Ananda is the absolutely serenity or calmness of the mind; Conquest of the mind is the greatest victory; Non-violence constitutes the supreme Dharma in life; Ritualistic deeds and practices only breed ignorance and misery.

The more one ponders deeply over these five fundamental tenets, the more one stands to gain happiness and enlightened.

LIFE'S AIM

Everyone, whatever his persuasion be: a Jnani, Karmi, Yogi or Bhaktha is after bliss - i.e. liberation from all pain and misery. All living beings desires to attain this bliss. Swamiji rightly says:

Ananda eva Vijayathe
(Bliss alone triumphs)

WHAT IS ANANDA or BLISS ?

The pleasure derived from worldly things is not ananda, because even while we experience such pleasure, we are not happy. Our mind is always disturbed and dissatisfied. The source of bliss surely lies elsewhere. It is the mind which is the source of bliss. The mind has to be controlled and kept calm if one is to attain eternal bliss. Swamiji's "Mudra Vakya" or all important message is, therefore, very significant.

Manaswasthaiva Ananda
(Ananda is verily the calmness or serenity of the mind)

Mind is fickle. It has to be controlled. This is possible only through incessant meditation, without allowing it to dwell on fleeting worldly pleasures. When it is free from thoughts about such pleasure, it becomes pure and can its own inherent glory. This state is called "Samadhi". It is not that easy to attain this state. Steadfast determination and constant practice of meditation alone can take one to this summit of happiness. This is also the goal of Raja yoga of which Swamiji was the most innovative exponent.

Manojaya eva Mahajayah
(Conquest of the fickle mind is the supreme victory)

Apart from his duties to himself, man has certain duties to the society amidst which he lives and frows. This duty to society is his "Dharma" which is best discharged by his being truthful, non-violent and non-covetous. Swamiji regarded non-violence as the highest "Dharma".

Ahimsaiva paramo Dharmah
(Non violence is the greatest dharma or tenet)

He raised his powerful voice against social injustices based on false concepts. He recognised no difference between man and man. He divided all human kind broadly into men and women; all other distinctions being meaningless and illusory. While on the one hand he propagated vigorously the message of Ananda or Eternal Bliss, on the other he was the enlightened social reformer who stood for emancipation of all weaker sections of the community, particularly women who suffered from many disabilities. He advocated that education should be imparted in full measure to women folk.

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SELECTIONS FROM SIVAYOGI'S TEACHINGS

Ananda or Bliss is verily supreme above all. Because, all religionists like Christians, Muhammadans, Buddhists, Hindus and all, do alike wish for bliss. They are given upto mutual wranglings on the score of superiority of their respective Gods and religions. When Christians preach that you will gain salvation only if you believe in Christ, Hindus and other religionists do not, in the least, like it.When Muhammedans preach that Muhammedanism is the only superior religion and that only by embracing that faith you can attain salvation, Christains and others do not approve of it. Thus whatever is spoken of as superior by the followers of one religion, all that does not meet with the accord of the followers of other different religions. Even among the Hindus who are the followers of the one religion of Hinduism, when saivates proclaim that God Siva is supreme, the Vaishnavas do not like it. When Vaishnavas proclaim that Vishnu is supreme, Saivates do not approve of it. When yoga is extolled as supreme, the vedantins strike a discordant note. When Vedanta is acclaimed as superior, the yogin dissents from that. Thus do all the theists, with their different ideas and notions about God, extol their own religion and their own respective duties as superior and supreme. The atheists negate the very existence of a God. Whatever is worshipped by the theists as supreme, that is not accepted even as small deities by the atheists. They do not believe in the very existence of a God. But all of them, those atheists and theists with different conceptions about religion and God do extremely wish for Bliss. Hence it is clear that Ananda or bliss is supreme above everything.

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We see man and women loving each other and indulging in physical activities expressive of that love. They do not do so in obedience to any teaching of religious teachers or prophets sent down by God to instruct men in the science of love made by God. They do it under the dictates of

the natural instinct in them. Even so, if love and worship of God is implanted by nature in human heart, every one would under promptings of that instinct love and worship of God, even if teachers were to ask them not to do it. All the declamations of religious teachers against sexual life have not made men and women cease from indulging in it. On a consideration of the play of these natural instincts of men one is driven to the conclusion that God has no need to create religions or to propagate them through incarnations, and he does not seem to posses the false pride that everybody should worship him. Why should He, therefore incarnate Himself ? Why should he create sons ? Why should He send prophets ? Why should some people under the grab of religious teachers go about the world preaching worship of God ?

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People want happiness. But religions ask them to do worship, begging, pilgrimages etc., which all cause sorrow.

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If we examine the belief that God is the creator, preserver and destroyer of the universe, we find that really he is only a destroyer. The farmer sows that he may reap. Even so God creates so that he may destroy. If destruction is not the object, why should he create at all ? Don't we see that even the greatest devotees of God die finally ? Of the millions that pray for longevity, has God made a single men immortal ? Therefore how can we believe that God whose occupation is creation, preservation and destruction, to make scriptures the practice of which would put him out of job. If he is so good as spoken of he would not engage himself in creation at all. Birth and death, disease and poverty, all these have come in the wake of creation. How can any one of them believe that God made scriptures to give man salvation ? It cannot also be believed that God would be pleased if men worship him for salvation as his object is to make men reap the fruits of creation, preservation and destruction. Even if men ask for Heaven or salvation, God would not grant the request. Even if man manages to

go to Heaven, God would kill him from there also.

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If God is of a type to be pleased at his devotees, he ought to have showered His mercy on Christ. But Christ was not blessed by God even with the insight to know whether he had been accepted or not by God. If he had really known, would he have cried aloud saying, "Oh, my God ! Oh my God ! Why hast thou forsaken me ?" When such is the state of Christ himself, What is the lot of those who believe that belief in Christ would ensure the grace of God and open the gate of paradise for them ?

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If you entertain any desire, however small, for another's wealth, that is equal to theft. That is what the great seers have declared in Yoga sastras.

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What is fame to you ? What is affluence to you ? What of Kingdom ? If your desires are to be destroyed, look at the Atman always, controlling all your desires.

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Be of cheer always and in all situations. Cheer is the supreme good. Alas ! Cheer is indeed bliss supreme, and that cheer is had through calmness.

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Even if faced with great adversity, remain always undaunted and firm like a mountain. Even if death were near at hand, do not be perturbed, but remain shining like the moon.

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If the world were to inflict harm on you, do not feel aggrieved thereby, and thus hate them in ignorance. Think of the one supreme anon, and attain the bliss everlasting.

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If your kith and kin were to forsake, do not be aggrieved thereby in the least, but rejoice extremely. Kith and kin and others are great bondages.

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The mind is verily the chief friend of man for all his happiness, for his prosperity, and for his higher state hereafter. It is likewise undoubtedly true that the mind is his foe too for all his sins, for his misery and degeneration. If one were to abuse me to my face as a thief or a drunkard and so on, or otherwise insult me in terms too hard to put up with, and if I remain calm and patient without retorting that, I do not by his abuse become a thief or a drunkard or anything as he abuses me. I do not incur any shame or any loss nor run any risk, on the other hand, the noble and great men in the society will only praise me saying, "Oh, here is a wise man. He has put up with such insulting terms as would conjure up even the dead in the grave to retort". They will condemn my insulter saying, "Alas ! he has insulted thus such a great man. He is extremely wicked, a stupid" and so on. Is not here my mind a friend that has made me an object of praise ?

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The work or Karma advocated by Krishna is not the ritual of sacrifice and so forth. It is verily proper physical exertion. Krishna had no faith in the efficacy of ritualism to please the Gods or to destroy the enemies, or that those scriptural texts enjoining sacrificial rituals were true and scared, is clear from the fact that Krishna had advised Arjuna to fight and denounced those attached to rituals by his words 'Ajnanamkarmasanginam' (the ignorant that are attached to Karma)

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Pilgrimage has some defects. During it there is no chance for regular meals in time, and it tends to cause great fatigue too to the body in other ways. A holy bath in pilgrimage may remove the dirt of the body, but not the impurity of the mind. Many have returned after a course of long pilgrimage still we seen them the same defects of hatred, attachment and

the like, as powerful as they were in them previous to their pilgrimage. They have not abated their power even by a grim thereby. Nor do we see in those pilgrims on their return the dawn of any spiritual knowledge too there by. Further even in the case of those who have their permanent habitation in the vicinity of holy places, and who take their baths daily in the holywaters, we see the same defects of hatred, attachment, and so forth. For these reasons, we see but defects in pilgrimage, not any redeeming merit at all. Hence it is but proper that the venerable sage Vasishta has condemned them also as unto beasts, wasting their precious time in vain in delusion. The Lord Vishnu also, has similarly nothing but denunciation for them. For he says in Garuda Purana : "Do those frogs, fish and other beings that live from their cradle to the grave in the waters of the Ganges, become yogis thereby" ?

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Caste distinction is but man made. There is no reason whatsoever to think of it as God-ordained. We see from Nature that a lizard is not like a leach, nor a squirrel like a lizard, nor the poisonous lizard like a squirrel; no sheep is like a poisonous lizard, nor elephant is like a sheep; neither horse is like an elephant nor man is like a horse. Further, paddy is not like grass, the teak tree is not like the coconut tree. Neither water is like earth, nor fire like water. Neither air is like fire nor the sky like air. Thus we see that all objects, movable and immovable in, this universe, have been created with particular differentiating forms and natures that could be easily distinguished even by boys. Can that power, which can thus create, be in capable of creating the necessary marks of distinction in men too, to show that he has ordained several castes in the human race as, Brahma, Kshtriya, Vaisya and Suhdra ? Alas ! a great pi..

It is false and meaningless for men to exult in the pride of their being a Brahmin, Kshatriya and so forth. If it is not false but real, then they ought to have at their very birth the distinctive marks of the sacred thread and the like. The babies of all these men who pride in the difference of

caste, look uniform at their birth. Hence the caste distinction that we see among men is verily man made.

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If one gives up all worldly pursuits and remains alone in lonely place and then practices yoga incessantly, yoga is realised very easily. Is it not so ? If a man desires to draw water from a well to be sunk, and gives up all other works, and devotes his time entirely in the sinking of the well, he will come by water quickly. Can he get water sooner if he were but to work a spade a day, then another spade the next day and so on, spending the rest of his time on some other pursuits ? No, it may take a very long time. All things are like this. Hence it is that it is enjoyed that, seated in a lonely place, Yoga should be practiced. That is indeed a very good injunction. For it is in our daily experience that a man seen today is not seen tomorrow. Life is so uncertain. As such, are we not to accomplish what we should accomplish as early as possible? Even those who are not capable of realising Yoga while remaining in worldly life, can realise the same if they give up their worldly life and practice Yoga in a lonely place. For, by betaking themselves to a solitary place, giving up all worldly pursuits, they are not troubled by any of the worldly worries. They can remain steadfast in their meditation. What all things do trouble us when we are in a worldly life ! We will be troubled one way or the other by those who are dear to us, or by the wicked, or by the members of our own family and the like. If one is to achieve steadfastness in Atman, freed from all those troubles, one should really be very bold, extremely fond of Yoga, and tactful. One should indeed be very clever if one is to raise crops in a place liable to be inundated by water, or of excessive heat and scarcity of water, or exposed to the ravages of enemies, thieves and wild beasts. On the other hand, one need not be so clever to raise the same in a place not so exposed to damages and ravages.

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The Association with the good and virtuous is also essential. Just as the

lustful passionate are naturally prone to indulge always in the topics relating to women and sexual pleasures, so also the virtuous will always seek delight in discoursing about the experience of Bliss supreme.

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It is on account of love, hatred and the like passions of the mind that it clings to evil. To describe what these passions are:

(1) "Raga" is the desire for cohabitation
(2) "Dwesha" is the desire to harm another in revenge
(3) "Kama" is desire general
(4) "Krodha" is anger
(5) "Lobha" is covetousness or the mental attitude not to give anything to anybody
(6) "Moha" is ignorance as to what ought to be done and what ought not, on account of vanity in one's wealth.
(7) "Mada" is pride as "I have ought fortune; what is impossible for me"
(8) "Maatsarya" (envy) is that inability to put up with another's prosperity
(9) "Irshya" is the notion of 'why this misfortune to me instead of to another'
(10) "Asuya" is the idea to attribute blame to another's merit
(11) "Dambha" is the notion "i should be renowned; all should praise me".
(12) "Darpa" is the notion of none equal to me
(13) "Ahamkara" is egotism in everything

If one entertains any one of these passions, the mind clings to evil and gets degenerated. Was it not on account of raga or lust that Ravana stole away Rama's wife to his utter ruin and that of his dynasty.

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Oh, Disciple ! When the field is ploughed well and sown, and proper care taken of later with sufficient effort, it yields crops, will it yield crop if you

remain inactive in the hope that what is fated cannot but come to pass. When you exert yourself in your studies, you master them. You pass high examinations. If you remain idle in the belief that what is fated must happen, will you acquire learning ? Thus whatever objects have to be achieved, these very objects, we see, have been achieved by the wise, verily through manly effort, and they have become worthy of this worldly happiness here and eternal bliss too. Devi Bhagavata says:

"Without sufficient effort, desires are not accomplished. It is only the cowards that will cling to the saying "What is to happen, must happen". This means that only cowards will remain inactive, in the hope that God will bless them with all their desired objects.

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There is only one God worth knowing and that is the mind itself. That is the God which satisfies all desires. Without controlling this God, it is a waste to study the Vedas and sastras which give information about God.

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To attain salvation all that is needed is to control the mind. When the waves subside, they merge in the ocean. For this merger it is not at all necessary that the waves should no or contemplate the nature of the ocean. Even so, when the mind subside that is bliss, that is God, that is Brahma. For the mind to attain this state why should it contemplate God. The mind can attain bliss without divine worship and religious ceremonies if only it can control itself. Everyone knows that when the mind is absorbed in deep sleep no sorrow is felt. What would be the state then if the mind is absorbed in its real state of bliss ! Only men like myself know it. Very few in the world know the nature of mind. Some 'Vedantins' regard it as a non-sentient thing, and thus leaving it to itself, they indulge in unconscionable acts. Here it is convincingly established that mind is soul and God, friend and enemy, in short, everything, and that in its control lies one's duty and virtue and that it is its disturbance that constitutes wrong and sin.

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A physician should not create disease. His duty is to remove existing disease by administering medicines. Even so, the saints should not encourage fanaticism of religions but destroy it by teaching people the essence of their religion.

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Better to have no son than to have a wicked one. Even so, happier would it be to have no religion than to rely on a religion which is not founded on reason. Wicked children cause misery, sorrow and material loss to their parents. Similarly a religion which is unreasonable makes men quarrel, and suffer privations on account of various rites and ceremonies.

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Oh ! Thought you are the power of mind and with your help, I have freed myself from unreasonable religions, and become blissful. I have also been able to vanquish the religions which have plunged the world into ignorance, and inaugurate the religion of bliss which is the natural religion for the world.

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When I see the helpless animals being killed I feel as though I am myself being killed, and so it is that I have criticised the practice of animal sacrifice. It is not on account of any ill will towards those who eat flesh but on account of the softness of my heart. All religions say that we ought to be kind.

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I find many people suffering due to idleness and thoughtlessness. For their redemption, I say, that for all the means for attaining desires is to develop thought, personality and control of mind.

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Innumerable men believe that certain sayings found in the works of some learned men, are the sayings of God, and of great sages and therefore

they should be obeyed blindly. Believing thus, they perform all things prescribed in unreasonable and false works and suffer in this world. To save such men I have proved that God has no need to create scriptures or to come into this world as incarnations and that religions should be critically examined before their acceptance. I have no malicious motives in this.

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We find generally that even some great men dislike persons who critisise them. Sometimes they even file complaints against them in Courts. I have shown that this is a bad habit and that the one who points out to us our defects eventhough he be our enemy we should regard him as our teacher and thank him for it. Men became improved because the parents correct their children, the teachers their pupils, and the kings their subjects. Those who correct us, even if they ridicule us should be regarded as our saviours. From this point of view if I pointed the defects of the existing religions none has any reason to complain against me on account of it.

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Religious missionaries adopt all sorts of tactics to get converts and thus create quarrels among people. This is certainly improper. A doctor restores eye-sight to a blind man and thus helps him to walk without falling down. Similarly all that the religious teachers do is to remove ignorance and give knowledge.

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Virtuous action is verily the action which gets the mind absorbed in the 'real'. By no other 'Karma' (action), it is possible to get absorbed in the 'real' with complete cessation of all pain. Hence all those actions, such as pilgrimage, fasting and the like, which go by the name of virtuous action, verily denote this absorption of the mind in the real (sat).



SIVAYOGI AND SIDHASRAMAM IN THE VIEW OF SOME PERSONALITIES

(Extracted from the visitor's diary kept in Sidhasramam)

"A famous Ashram, not only in Kerala, but outside also as the centre of origin of a revolutionary doctrine"

Panampilly Govinda Menon
(Former Union Law Minister)

"We have been touched by the simplicity and atmosphere of purity and calmness of this Ashram"

K. R. Narayanan
(President of India)

"It was a great pleasure to visit this Ashram that is based on Unity and Peace. I hope the ideals of the founder Brahmananda Swami Sivayogi will find expression in the social life of the people.

Jayaprakash Narayan

"I have always admired that the Guru - Brahmananda Swami Sivayogi sounded with such firmness in his own time when Kerala was steeped in negative forms of ritualistic attitudes. The SIvayogi's call has done much to clear the clouds of superstition and ignorance and helped many men and women to hold their heads high in self respect and with a high sense of human dignity"

Nataraja Guru

"The founder of this Ashram was one of those great sons of India, who preached about human values and high ideals of love and compassion for the mankind. Let his preachings inspire in all for a glorious and prosperous future of this land".

Chandra Sekhar
(Former Prime Minister of India)

"I am happy to have been in this hallowed spot, the radiating centre of the doctrine of supreme ecstacy, purity equipoise, abolition of all divisive thinking and equality towards all .... such a mental approach puts you above sorrow. I trust this lofty institution inspired by a saintly soul, will help to reform and uplift mankind.

Justice V. R. Krishna Iyer
(Former Chief Justice, Supreme Court of India)

"I have had occasions to know about the ideals and the working of this Ashram. The founder was a teacher of mine. So it is with peculiar pleasure that I visited this place again and learned more about its growth and activities at the present time. It is gratifying to find that the present Swamiji continues the work of Sri Brahmanada Swami Sivayogi and strives his utmost to spread his ideals and teachings before the growing generation".

K. P. Kesava Menon
(Former Chief Editor, Mathrubhumi.)

"For long I have been looking forward to have the good opportunity of visiting the Sidhasramam. It was indeed very delightful and useful to spend some time with Swami Sri. Nirmalananda Yogi. Hope, I will have many more occasions to have more intimate relations with the Ashram and its erudite yogis".

with reverence
Nityachaitanya Yati

"Presently under the guidance of Nityachaithanya yati I am preparing an M.A. thesis in Psychology on the theme of source of happiness in man. I sense the benevolence of an unseen hand which brings me unexpectedly to this centre of enlightenment, peace and bliss.

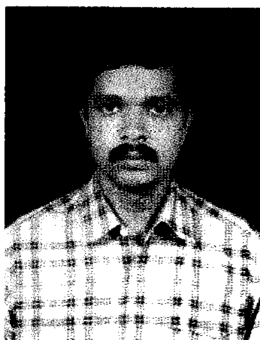
Peter Oppechur
(A student from U.S.A.)

LITERATURE ON AND OF SIVAYOGI

Literature on and of Sivayogi is available in Malayalam, Tamil, Hindi and English languages. For the price list of books, please contact with the following address.

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ABOUT THE AUTHOR



P. V. Gopalakrishnan was born at Edapal, a little town in the Kerala State. After taking Post Graduate Degree in English language and literature, and Post Graduate Diploma in Public Relations and Journalism, he found his way into literary work. He is a life member in Indo-American Centre for International Studies and Prachar wing of the Dakshina Bharat Hindi Prachar Sabha. He gives regular contributions to the 'Indian Skeptic', an English journal devoted for humanism, skepticism and rationalism. In 1999 Cultural department of the Govt. of India honoured him by awarding a junior fellowship in the field of literature for doing research work on 'Literary and Cultural Contributions of Sri. Brahmananda Swami Sivayogi'. Word Bank, Dictionary of Abbreviations, Glossary of Places, Book of Signs and Symbols, The Greatest Quotations and Dictionary of Shakespearean references are his other popular works.

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This book gives the gist of the life history and contributions of Sri Brahmananda Swami Sivayogi, a great rationalist, thinker and experienced Yogi who fought against all kinds of irrational things found in religions.